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An Eſſay towards the Allaying of George Fox *his Spirit.*

CHriſtian Friend, I deſire that my Imperfections, nor theſe Quakers revilings may not prejudice thee, againſt the impartial and ſerious reading of this *Diſcovery*, for they cannot repreſent me a greater ſinner than (I thank God) I think my ſelf to be, but they by their villifying of me ſhew the weakneſs of their cauſe and the wickedneſs of their ſpirits; for the controverſy between us is not what *T. C.* is, but whether or no *G. Fox, &c.* have printed ſo as I charge them, and whether or no thoſe Expreſſions objected againſt by me be not unchriſtian and contemptable; if they be not, then I have wronged them, but if they be the product of Ignorance or worſe, then the Authors thereof were falſe Prophets, Diviners and Conjurers by *G. Fox*'s own judgment in print. I deſire you only to judge of the Tree by its fruit, and remember that altho' the poor Aſs was beat by the mad, angry and covetous Prophet, yet the poor Aſs ſaw the Angel when he did not. Theſe Quakers charge me for ſhort quoting of *G. F*'s words, of which fault *G. F.* is herein proved groſly guilty: My charge was not on the Quakers in general, but particular Perſons, which I diſtinguiſhed from chriſtian Quakers by the Term of *Foxonian Quakers*, but others by covering and juſtifying the wicked have made themſelves guilty, and this *Diſcovery* is not uncovering of Nakedneſs, but warranted by their own practice and in print. This is not in Anſwer to the High Prieſt's Servant *Ed. Pennington*.

AS is ſaid in *Acts* 8. ſo it hath been in theſe days, there was a Man called *G. Fox*, into whom a Spirit entred, giving out that himſelf was ſome great One, to whom moſt of the Quakers gave heed, ſaying, This is the great power of God, and having in his life, and alſo ſince his death, extolled this *G. Fox* above what they ought, *W. P.* eſpecially, ſaying, *Many have done well, but thou* Dear George *excelleſt them all*, but it was in ſelf-exalting and abuſing others, and having contemned Water-baptiſme, Lord's Supper and the Scriptures, he invents an Image of Female-prelates in their Church, and theſe his chief Prieſts make an Idol thereof, and deck it with high Titles, as *the great and good Ordinances of Jeſus Chriſt, which he hath ſet up in his Church*, and he *G. F.* ſays to theſe Women when ſo met by his Order about the 10*th.* hour of the day, G. F. ſaith, *whoſe mouth the Lord opens in the Womens meeting to praiſe him, they are to be obedient*, as if the Lords opening their mouths were not ſufficient without his licenſe, and of this Image they have in print alſo ſince his death, with other of his Appointments ſaid, *You know Friends that all the meetings mens and womens*, &c. *were ſet up by the Power, Spirit and wiſdom of God*, ſo indeſpenſable Duties as they ſay, in the room of them two, *Water-baptiſme* and the *Lord's-ſupper*. I conſidering the evil conſequences of theſe things, and knowing by the rule given in Scripture, (*viz.* That the Tree may be known by its fruit) that this Spirit of theirs is not of Chriſt but that Man of Sin, who exalteth himſelf above all that is called God, *&c.* I ſay, theſe conſiderations

me to discover to others the fruits of the Spirit of *G. F.* in hopes that many amongst them who be honest would condemn those Wickednesses, and so clear themselves thereof; for indeed although they charge me with Envy, &c. God knows its false, for they are to me many of them, as St. *Paul* saith the *Jews* were to him, and I never had any prejudice against any of them, but know they exalted themselves too much and despised others, as the proud *Pharisees*, excusing their Contempts of our Lord Jesus of *Nazareth* his sufferings and blood, and the Scriptures, Magistrates, and almost all Christians ever since the Apostles to the worlds end, except themselves, and this I have in print proved, and in this and other their wickedness they are uncharitable and unchristian, and scandalous to the protestant Religion, especially *England*, and if they do own the true Faith and Scriptures, and our Lord Jesus of *Nazareth* truly, they must condemn and disown them printed Expressions tending to the contrary; for the Matter in controversy is not what they now say they believe, but about what is in print from *G. Fox*, and others their chief Rulers and Teachers, whom they give these high Titles to, and write such Epistles and high Commendations of them and their Writings, as will more fully be made appear *W. P.* and many more of them have done of and to *G. Fox* and others, considering *W. P*'s great power in *Pensilvania*, and great interest in all the Quakers in *England* and elsewhere, and influence over them, I think they may be 100000 and 1000 of them preachers, and may have 1000 Meetings in *England*, *Scotland*, *Ireland* and *Wales*, and I fear *W. P*'s influences 80000 of them; so that what Interest, Doctrine or Men he espouses is most likely to prevail, Experience have proved the truth of this, but they are but sowing their Seed now, but the full Crop and effect of these their evil Labours may not be known in this Age, and indeed many of their printed Expressions are so contemptious of our Lord Jesus of *Nazareth*, that the *Jews* or *Mahometans* may from them take great advantages to deny the New Testament in part, saying, Your new Testament says, That him whom our Rulers killed was the Saviour, and that they by wicked hands slew him; but the Quakers says, what was done to him was done by Law, and in a great part by due execution of a Law; also they say the *Jews* never see the World's Saviour, your New Testament says, that Jesus with his own blood shed without the gate sanctifies the People, but these Quakers say his Blood was no more than the Blood of another Saint. Excused by *G. W.* as in *G. K*'s paper.

Their Scripture accuse our Rulers for cruelty to *Jesus* of *Nazareth* and his Disciples, when as you are more cruel to them, as they say, and these Quakers say, *His Disciples loved his person for the sake of the frame, and quality of the Spirit that dwelt in him, or else what is his person more than another person*: But our Rulers did not condemn him for saying the Son of God was in his prepared Body, but because he said of himself he was the Son of God, for they meddled with nothing in that body, only a Soldier with his sphere let out some of his blood, which these Quakers say was no more than the blood of another Saint, therefore your New Testament seems by these their printed Doctrines to charge our Rulers too hardly in saying of him *whom they took down from the Tree and laid in the Sepulchre* — *That through this Man his preaching Remission*

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miſſion of Sins, and that by him all that believe are juſtified, but by their Doctrine it ſeems to us that Man our Rulers crucified was but a *Garment* or *Veſſel* that Chriſt dwelt in ſaying, *The ſame Chriſt therein crucified aſcended into Heaven*, but they meddled with nothing within that body, nor laid no hands on Chriſt, as your New Teſtament charges them.

Indeed I have not capacity to expreſs how deſtructive to the new Teſtament Doctrine many printed Expreſſions of *G. Fox*'s, *W. P. G. W.* &c. are or may be, beſides what formerly publiſhed, ſee more now publiſhed by *G. K.* in a book entituled *A true Copy of a Paper*, &c. from page 17 to the end, I ſay if the Enemies of the Chriſtian Religion ſhould but take the advantage of their printed Contempts they may be of ill conſequence, and hinder the propagation of the chriſtian Faith, as in the new Teſtament, if not to the ſubverſion thereof.

But if any object, why ſhould theſe Quakers now living be blamed, for the Errours (of the dead) ſeeing they ſay they believe rightly in Jeſus Chriſt. I do believe many of them are not ſo guilty as them who wrote thoſe Errours, but it may be doubted that few of them are ſound in the Faith, if we may judge by their dubious and too-faced expreſſions thereabouts; alſo their great enmity againſt *G. K.* and others for preaching and defending it, and if they do truely believe than they ſhould diſown them printed Errours of *G. Fox*, *&c.* or elſe they are likely to remain and poiſon more people hereafter, and much more dangerous than verbal Preaching, for that uſually reaches no other than the preſent hearers, but printed books are for poſterity alſo; eſpecially conſidering what Monuments of high praiſes they have printed of *G. Fox*; and others the broachers of them; But the reaſon why they ſo ſtrive to excuſe and cover, and will not diſown *G. Fox*'s errours is not commonly underſtood; for he having arrogated to himſelf to be moved and guided by the infallible Spirit, and no leſs than equallity with God and Chriſt, and they having owned his inventions or dictates, as from God immediately, and his Writings allowing to be Titled *The Word of the Lord*, and yet called *Blaſphemy* to term the Scripture ſo; nay, *D. S.* a chriſtian Quaker did but propoſe to have ſome Amendments or Corrections of his and others Errours they exceedingly reviled him in print, and give a caution to *whom preſume* (mind that) *to amend what they apprehend offenſive, leaſt they be found touching the Lord's Anointed, as to hurt his Prophets*, Thus you may ſee the high value they put on *G. F. &c.* and indeed I queſtion not but it will appear to the the impartial that *G. Fox*'s ſpirit is the Foundation or chief Corner-ſtone of their Buildining, and if that prove fallible and erroneous, (as is proved) than their building of Church-power muſt fall; therefore it is as I fear that ſo many wiſe Men having been deceived by this falſe Spirit, they cannot deny themſelves and take up their croſs to acknowledge it, but whether their Reputation or the Authority of the New Teſtament be of moſt advantage or concernment to the Proteſtant Intereſt, let the true Chriſtians judge. And let but theſe Quakers conſider their Dealings to and with *G. K.* and the Reaſon they give therefore, *i. e.* they enjoin in him to clear them of thoſe Errours charged on the Brethren-preachers in *Penſilvania*, but theſe Errours of theirs in print are of greater concern-

ment, therefore by the ſame rule they ought (to clear the proteſtant Religion) to condemn and diſown theſe printed contempts of our Lord Jeſus, the Scriptures and Magiſtrates, and all *Chriſtendom* almoſt ever ſince the Apoſtles to the end of time, more eſpecially conſidering how the endeavour by high Commendations in print to exalt this *G. Fox*, as the only or chief Luminary of this Age, whereby they are ſo far from diſowning his Errours that they thereby do more effectually ſpread them, than if twenty of the ableſt of them went all over *England* preaching the ſame, and ſo far as this contemptious and ſelf-exalted ſpirit prevails, ſo much muſt the true Faith decline, and is undiſcernable *under* mined by their ſo extolling *G. F.* as they have done in print, in a Journal and Preface thereto in Folio, the folly and wickedneſs thereof will in time appear, and I have warrant from themſelves for my diſcovering them, for they ſay in print *The only way to recover the Deceived is to diſcover the Deceivers*, and for their ſhuffling in among their Errours ſome found Expreſſions its for their Advantage, if you conſider they muſt be very ſilly Cheats that intend to deceive with falſe Coin if they ſhould not put ſome *Good* among the *Bad*, but although the *Good* be good yet that doth not make the *Bad* good.

And pray take notice that the matter now in controverſy is not ſo much what theſe Modern Quakers ſay they now believe but about thoſe printed Errours, for if theſe believe otherways than they muſt condemn and diſown them, but they contrarywiſe excuſe and cover them, and thereby make themſelves guilty and chargeable with them, but I having printed a Diſcovery of ſome of *G. Fox's* errours, and for brevity ſake I took his Sentences ſhort, but not willingly to wrong his Senſe, but they to excuſe him pretend I have abuſed him, by my ſhort citation, but I ſhall have an Opportunity to cite them at large, wherein I doubt not but it will appear that they falſly accuſe me; but ſeeing they ſo revile me for ſhort Quotations, by the ſame rule if they be guilty of the ſame Fault they deſerve the ſame puniſhment and more abundantly, in as much as I acknowledge my ſelf a fallible ſinner, for which they have banterr'd me, as *G. Fox*, have done other Chriſtians; therefore the chief end of theſe following Citations is to ſhew how groſsly wicked *G. Fox* was in ſhort and falſe quoting and perverting Men's words and meaning.

G. Fox his falſe Quotations and pervertions of *J. Timſon's* words in his Book, *The great Myſtery*, &c. In page 17. *G. F.* brings *J. T.* ſaying, It is an Expreſſion of a dark deluded mind to ſay God is not diſtinct from his Saints, but *J. T.'s* words be theſe, would they counfound God and Man into one, denying God to be diſtinct from his Saints, would they renounce all former Teachings and Practiſes received from the Lord by the means of his Word and Ordinances, and wholly follow the Imaginations of a deluded heart; conſider are not ſuch things as theſe *expreſſes of a dark deluded mind, &c.* Now obſerve *J. T.* ſentence is above 50 words, and *G. F.* takes but 10 of them, and tranſpoſes them to, and, its confounding the being of God into one with Man that *J. T.* oppoſes, as in 8*th* pag. he ſays, Is every gift and work of God in Man, God that made all things, its this confuſion *J. T.* oppoſes, and not God being by his divine power in the Soul.

Again page 16. *G. F.* brings *J. T.* ſaying, we (*Quakers*) have broken the everlaſting Covenant of God, becauſe (*ſays G. F.*) we own the Teachings of God by his ſpirit and light, *&c*; but *J. T's* Reaſons why he ſays they have

have broken the everlasting Covenant be these, while you (says he) deny the Ordinances——you are none of God's Saints but Apostates——and broken the everlasting Covenant, whereby its evident *J. T.* doth not say you have broken the everlasting Covenant because you own God's teaching by his spirit and light, *&c.* as *G. F.* falsly says, but because you deny those Ordinances, for *J. T.* doth in pag. 11. own the spirit is the Rule, and in page 47. *J. T.* says, *I have owned that to the means must be added a divine hand in working effectually upon the Souls of Men*, and *G. F.* doth not only falsly quote the Man's Words, but falsly Accuse him too. Again, *G. F.* brings in *J. T.* saying, its a contradiction and confused sensless thing to preach the Word of Faith in the Mouth and in the Heart; but *J. T*'s words be these, *In your Answer you say none know the Scriptures by the outward Declaration but by the Word of Faith in the mouth and in the heart which we preach*, and then saith he, *I told you that was a sensless thing——confused and contradiction*, and then *J. T.* says, *I quered you whether any of you know what is written in Scripture without the outward Declaration*, so that *J. T.* term'd it sensless, *&c.* to affirm none knew the Scriptures or what was wrote in them but by the word of Faith in the Mouth and Heart, *&c.* but he did not say it was sensless *&c.* to preach the word of Faith within, as *G. F.* falsly says. Again in page 17. says *G. F. I. T.* says, Its Blasphemy to say that Christ is in them as God and Man, but *J. T.* words be these, *Its Blasphemy to say Christ in them by his Person as God and Man, and to deny the glorified Body of Christ which God had raised from the dead, as the Quakers do*, says J. T. but *G. F.* leaves out the material Words of *J. T*'s (by his person) and cut off from the sentence these following words of *J. T*'s *and deny his glorified Person which God has raised from the dead*, as the *Quakers* do: Also in the same 23*d.* page, *J. T.* says they make Christ's sufferings in them make satisfaction for their sins, and call him a Christ without, a Type, a Figure, also in page 4. of his Preface *J. T.* charges them with saying *They are as perfect as Christ that died at* Jerusalem, *and that they which trust in him for Salvation shall be deceived*, but *G. F.* takes no notice of all this, but wrongs the Man's words and sense, by leaving out the middle words and cutting off the latter part of his sentence, and by opposing *J. T.* he *G. F.* seems to own no other personal Christ but what is in them, and thereby denies our Lord Jesus of *Nazareth* to be Christ, for he as God and Man in one person cannot be in them, and it is such a Man Christ, such Blood and such Sufferings of Christ as is in them that *G. F.* means when he mention'd Christ or his Blood and Sufferings, *&c.* as further appears by his Answer to those afore-cited words of *J. T.* says *G. F. How are they of his Flesh and Bone, and doth not the Scripture say that Christ in you, God will dwell in you, and walk in you, and are they not partakers of divine Nature*, therefore it seems by *G. F*'s Doctrine that Christ had no other Person, Flesh, Bone, nor Blood, that was Christ's but what was in them, and that him whom shewed himself to his Disciples, and bid them feel and handle him saying, a Spirit hath not Flesh and Bone as I have is not *G. F*'s Christ, but a Person God and Man in him, and our Lord Jesus of *Nazareth* but a Vessel or Garment in which Christ appeared in, but I can think these Doctrines of *G. F.* no less than denying the Lord that bought them, and trampling under foot the Blood of Christ.

Again

Again page 17. *G. F.* ſays that *J. T.* ſaith, its abhorred Dotage they are bewitched with to ſay they witneſs Forgiveneſs within, but *J. T*'s words be thus, *Doth Chriſt* (ſaith he) *undergo the Stripes of a juſt God, and ſhed his Blood for our Redemption and Forgiveneſs within you, what abhorred Dotage are you bewitched with.* Here *J. T*'s ſentence is twenty ſix words, and *G. F.* culls out ſix of them and tranſpoſes them to make a ſentence contrary to *J. T*'s meaning, for its the Sufferings of Chriſt being acted *within them* for our Redemption that he oppoſes, but *G. F.* contrarywiſe repreſents him as denying having the Witneſs of Forgiveneſs within, as *G. F*'s anſwer alſo ſhews, for ſaith he to *J. T. thou never knew a Saints life and that which cleanſeth, and the Teſtimony within of forgiveneſs of Sin, for where its forgiven its forgiven within*, in this *G. F.* perverts the Man's words and falſly accuſes him.

Again *G. F.* brings *J. T.* ſaying, None ever had ſuch Attainments of Chriſt a Redeemer without the help of Scripture. Now *J. T*'s words be theſe pages 65, 66. ſaith he, *Themſelves are no ſtrangers to thoſe Scriptures that give ſuch Diſcoveries of the Perſon, Natures and Offices of a redeeming Chriſt that never any have attained unto and diſcovered, either by Words or Writings, which never had nor heard of the help of the Goſpel as contained in the Scripture*; here *J. T*'s ſentence is 48 Words, and *G. F.* takes but 8 of them dodging from one place to another perverting them. Again page 18. *G. F.* brings *J. T.* ſaying, Where did ever any ſay they went through the Law to Chriſt; they be ſtrangers to the Life of God that ſay ſo, but *J. T.* ſays thus, 'Muſt a ſinner go through the 'Law in perfect Obedience, until nothing remains to oblige him further, and 'is this the way to Chriſt in whom is Juſtification only witneſſed——whether 'I or you be alenated from the Life of God as you cenſure me let the ſober judge. Here *J. T*'s ſentence is above 40 words and *G. F.* takes but 10 of them and tranſpoſes them alſo, and its the attaining ſalvation through or by our Obedience, or fulfilling the Law in our ſelves that *J. T.* is againſt, and *G. F.* oppoſes him perverting his Words.

Again *G. F.* brings *J. T.* ſaying, Chriſt Jeſus was not in all Ages and Places of the World; but *G. F.* diſhoneſtly cuts off from his ſentence theſe following Words, *In his Perſon, Miniſtry and powerful Workings viſibly*, herein *G. F.* is guilty of mangling and cutting in two the Man's ſentence as well as perverting his ſence. Again page 19. *G. F.* brings *J. T.* ſaying, he knows not what, the true Light, eternal Word, the everlaſting Goſpel, the Light which gave forth the Scriptures, the Judge of the World, the Kingdom of Heaven within, the Law of the New Covenant and Chriſt within, theſe ſays *G. F.* he knows not, but in p. 84. *J. T.* having reckoned up all theſe afore-named Titles that they give to the Light within them, then *J. T.* adds theſe words, *And I know not what*, that is, he knew not what more Titles they dignifie the Light within with, and not as *G. F.* falſly ſays he does not know what thoſe aforementioned things were.

Again p. 246. *G. F.* brings *C. Wade* ſaying, O horrible! to ſay the infallible Spirit muſt open the Scripture, but *C. W.* ſpeaking of the Pope, *&c.* taking on them to open ſcriptures, and ſays *C. W.* 'The Quakers differ not much, 'for they ſay it muſt be ſome Spirit of or in them which they ſuppoſe to be infallible,

'infallible, O horrible inſolency! doth *T. M.* hereby (ſays *C. W.*) deny the 'Spirit of God to give the ſenſe of the Scriptures, doth he not deny, the falſe 'ſpirit in them to give the ſenſe of Scriptures, here *C. W*'s ſentence is 78 words and *G. F.* takes but ſix of them, tranſpoſing them and perverting the ſenſe. Again p. 246. ſays *G. F.* its *C. W*'s principle, fleſh and bone cannot be a meaſure in one and a meaſure in another. But *C. W.* in his 7th. ſays thus, 'Chriſt ſpiritualized and glorified Perſon, of real Fleſh and Bone, cannot be 'part thereof in one Man, and the other part of his real fleſh and bone in 'other Men, as you falſly imply, although by his ſpiritual influences he is in 'all his Saints. Now *C. W*'s ſentence is 42 words, and *G. F.* takes but 8 of of them and tranſpoſes them, and by oppoſing *C. W.* do deny Chriſt to have or had any fleſh or bones as his, but what they have in them.

Again *G. F.* ſays *C. W.* cries, O *Luceferian* pride to ſave Souls. But *C. W*'s words be to one *J. Milner* to whom he ſays, 'Thou by thy *Luceferian* pride 'to ſave Souls as Chriſt did thou muſt come under the Laſh. Now here's *C. W*'s own Anſwer to *G. F.* in print, ſays he, 'I do no where ſay ſo as thou ly-'ingly affirms, but do in my 8th. page accuſe *J. Milner* Quaker with *Luceferian* 'pride, becauſe he pretended to be Chriſt, and audaciouſly took on him to ſave 'Souls, as Chriſt did, and his Blood was ſhed, and that he gave up the Ghoſt, 'as Chriſt did, and ſays *C. W.* I no where accuſe any Quakers of ſaving Souls, 'but as they pretend to be Chriſt, and apply to themſelves his Titles to ſave 'Souls; and ſays *C. W.* to *G. F. This muſt ſtand up as a Lie againſt you.*

Again p. 246. *G. F.* brings *C. W.* ſaying, God the Father never took on him Human Nature; but *C. W*'s Words be thus, 'God the Father who is and ever 'was totally ſpiritual never took on him any perſon of Human Nature, as 'God the Son hath done. Now *C. W*'s ſentence is 26 Words, and *G. F.* takes but 10 of them, and by oppoſing of *C. W.* do imply no difference between the Perſon of Jeſus Chriſt and God the Father, and ſo Chriſt no more or otherwiſe a Man, but as God the Father was, and ſo conſequently if our Lord Jeſus of *Nazareth* was not God the Father he was not Chriſt. Again p. 246. *G. F.* ſays to *C. W.* the Scriptures are not the Word of God, as thou blaſphemouſly affirmed, but in *C. W*'s ſenſe the Scriptures may be termed the Word of God, for ſays he, they are the Word or Words of Chriſt who is God, but ſaith *C. W.* p. 13, 14. we do not expect to be taught by the Letter of the Scripture written with Ink and Paper, but by the ſpirit of Chriſt therewith, and this might have ſatisfied a Chriſtian that *C. W.* did not intend the Scriptures the Word of God, as Chriſt is, but one would think by *G. F*'s niceneſs herein that he were a conſciencious humble Man, but his Fruits proves him otherwiſe, for in three ſeveral places in this Book ſays he, *This is the Word of the Lord*, pages 123. 211. 225. and on a ſilly, idle, pamphlet-ſheet of his own he clapt on the Title-page *This is the Word of the Lord God unto you all, Luceferian*-like exalting himſelf. Again page 247. *G. F.* brings *C. W.* ſaying, 'God limiteth the ſupreme holy One, by his inſpired Writings of the Apoſtles; but *C. W*'s Words and Senſe are quite contrary to *G. F.* for in page 13. ſays he, 'As the *Devil* of old he over-powers you Quakers——to deny the 'Scriptures to be any help——and as he thereby limits the ſupreme holy

'One

'One, ſo he over-rules you, *&c.*——In this *G. F.* is guilty of no leſs Errour then applying *G O D*'s Name to the *Devil*, and it may be he has been ſo miſtaken in his pretences to the Infallible Spirit. Again p. 247. *G. F.* brings *C. W.* ſaying, the Scripture contains the immediate inſpired Teaching, Written Word of God, that was and is God. *C. W*'s words being in page 16. 'The 'very Letter of the New Teſtament or Goſpel contains in it the immediate 'inſpired teaching and written Word of Chriſt, who was and is God. Now of his 26 Words *G. F.* takes but 12, and change his words *New Teſtament* for *Scripture*, and *Chriſt* for *God*, ſo repreſenting *C. W.* as terming the *New Teſtament* God, whereas *C. W.* ſays, *Chriſt who was and is God*, but of ſuch Falſehoods this Book of *G. F*'s is full of. Again 247. G. F. brings *C. W.* ſaying, Its a Lye to ſay the Saints ſhall judge the World, but in page 21. *C. W.* ſays, 'Thy ſaying not that thou ſhalt be, but that thou art the Judge of the world 'is a Lye, for no Saint can be a Judge of the World,——during this their 'Life of Mortality: Hereby *G. F.* does not only falſly accuſe *C. W.* but implys that they (Quakers) are the Judges of the World.

Again p. 248. G. F. ſays, that C. W. denies the Son to be revealed in Man only by Adoption; but *C. W.* ſays in p. 24, 'The Saints are not God's 'Sons, any otherway but by Adoption, only by Chriſt, not as being Chriſt, 'as you fooliſhly fancy; ſo that its evident *C. W.* did not deny the Revelation 'of Chriſt in Man, as *G. F.* falſly ſays, but their being Sons as Chriſt. Again *G. F.* ſays that *C. W.* cries againſt Equality with the Father; but pray hear what Equality it is that *C. W.* does oppoſe; in page 24 ſays *C. W.* Creature 'adopted Sons cannot be equal with the heavenly uncreated Father——neither can any creature adopted Sons be equal with God's only begotten Son, 'and by thy making no reſerve or diſtinction ſays *C. W.* in thy pretended 'Equality with God ſhews——that thou art a Lyer; and G. F. by oppoſing C. W. doth claim Equality with the Father. Again page 248. G. F. brings *C. W.* ſaying, it is a falſe thing to ſay Chriſt's perſon is in Man, but *C. W*'s words be page 25. *Chriſt's Perſon in them God and Man*, but them words *God* and *Man* G. F. leaves out. Again page 248. G. F. ſays C. W. calls it *Satanical* to ſay; as he is ſo are we in this World. In page 26. *C. W.* ſays, 'They (Quakers) 'do declare themſelves to be totally without Sin as *Chriſt* is——*Satanically* 'perverting that Scripture——and affirm, That they are without Sin in them, 'as ſome of them have ſaid in my hearing of themſelves. Again page 249 G. F. brings *C. W.* ſaying, no People on Earth go about to ſave Souls but the Quakers, *C. W*'s words in page 32, 'Where is to be found any People—— as the Quakers in a falſe way do declare themſelves to be Chriſt, and do apply to themſelves Chriſt's Titles and take on them to ſave Souls. Again G. F. brings *C. W.* ſaying, There is not whole Chriſt God and Man in Man; G. F. mangles this Sentence by cutting off the latter part of *C. W*'s words, *By his Spirit, by faith.* All theſe falſe and ſhort Quotations, pervertions and Untruths aforementioned of G. F's conſidered, it may be ſaid of him more truly than as *W. P. Many have done* wickedly, *but thou dear* George *excelleth them all.*

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